



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

Japan, are represented by well selected material. A good sketch of the prominent figures of the Lamaic pantheon is inserted. The unexplained female statuette (plate XXIX and p. 91) appears to have formed part of a triad, and to represent one of the consorts of Padmasambhava, probably Mandārava; at any rate, it is the type of an Indian, not a Tibetan woman. A piece of evidence of Japanese relations with Indo-China is presented by a Japanese sword guard found at Angkor Vat. Some terra cotta statuettes discovered in the marshes or rice fields of villages in the proximity of Hanoi are said to be relatively modern and of Canton manufacture; but one representing a lion with human head is regarded as older than the others. This type is well known among the T'ang clay figurines from Shen-si Province, being doubtless modeled after an Iranian prototype.

From plate XIX we glean with some consternation that a fine set of sacrificial bronze vessels of the K'ien-lung period is not cased. Chinese bronze, it is true, in general possesses a much greater power of resistance to atmospherical influences than Egyptian, Greek, or Roman bronze; but even if sheltered in a fairly air-tight case, it demands the constant, watchful care of a museum curator as to possible formation of malignant patinas. In the humidity of the Hanoi climate any open exhibition of whatever character would seem unsafe. We entertain the best wishes for the future growth and prosperous development of the Hanoi Museum, to which this attractive guidebook will assuredly win many new friends.

B. LAUFER

Chinese Clay Figures. Part I. Prolegomena on the History of Defensive Armor. BERTHOLD LAUFER. (Field Museum of Natural History, Publication 177, Anthropological Series, vol. XIII, no. 2.) Chicago, 1914. Pp. 69-315, 64 pls., 55 figs.

The basis of this series of studies, which the author modestly terms prolegomena, is afforded by certain ancient clay figures from the provinces of Honan and Shen-si—the region, in other words, where the old Chinese culture first took on its historical form. As is the case with all of Dr. Laufer's writings, the subject is treated with the utmost thoroughness, and light is thrown on it from almost every conceivable angle. In doing this the author has availed himself of his very wide knowledge of Chinese records and customs, and has based his conclusions upon evidence which seems incontrovertible. It is fortunate that Dr. Laufer is an ethnologist of thorough training and wide experience, for his consistent adherence to the modern anthropological point of view gives his work a quality which is lacking in much that has been done in the same field.

The first chapter of the work under consideration, entitled a "History of the Rhinoceros," is an excellent example of the thoroughness with which this writer treats his subject. Because the earliest defensive armor possessed by the Chinese was, according to him, of rhinoceros hide, the whole question of the former existence of that animal in China is gone into most exhaustively. Evidence is drawn not only from the ancient Chinese writings themselves, but from the records of Greece and Rome and of the Mohammedan world and mediaeval Europe, while the latest conclusions of zoology and palaeontology are carefully sifted for any data which may bear upon the subject.

Dr. Laufer's argument, in brief, is this: that in the archaic period (*i. e.*, down to the third century B.C.) the Chinese used armor made from the hides of two animals designated by the words *se* and *si*; that further, these words referred not to some large bovine form, as had heretofore been taken for granted, but to the rhinoceros; and, finally, that the *si* is to be identified with the existing two-horned Asiatic rhinoceros (*R. sumatrensis*), and the *se* with the single-horned animal (whether *R. unicornis* or *R. sondaicus* is not clear).

Previous writers have apparently treated this question only incidentally, adopting without adequate examination the statements of relatively late Chinese historians and lexicographers. It was the most natural thing in the world for earlier writers to compare the rhinoceros of their day with some such large bovine as, let us say, the water-buffalo; anybody who has seen both creatures must have been struck by their likeness, particularly when viewed tail-on. It would be equally natural, after the rhinoceros had become extinct and when it was remembered only as an animal "resembling a wild ox," to transfer its now ownerless name to the still surviving bovine. This process, as we all know, has been going on the world over; an almost exact parallel to the fate of the words *se* and *si* is the transference of the name "auerochs" to the European bison after the extermination of *Bos primigenius*. Dr. Laufer's argument seems most cogent and conclusive. There is, however, one minor point which seems to demand revision. On page 158 the suggestion is thrown out that the Chinese *si* may have been a descendant of the well known woolly rhinoceros (*R. tichorhinus*) which inhabited Siberia in Pleistocene times, and which, Dr. Laufer suggests, may have retreated gradually southward. To accept this, however, would be to controvert the much more plausible previous identification (p. 93) of the *si* with the existing *R. sumatrensis*, inasmuch as the place of *R. tichorhinus* is with the modern African group (*Atelodus*), and not with the much more primitive Sumatran animal.

One gains from this chapter not only much that is new regarding the former distribution of the rhinoceros, but also a most attractive picture of the archaic Chinese world of the first millennium B.C. We see not the congested and intensively cultivated country of today, but a region still affording shelter in its forests and jungles to numerous species of big game animals, and occupied by a warlike and chivalrous race with a highly developed bronze culture in many ways strangely reminiscent of that of Europe.

In chapter II, entitled "Defensive Armor of the Archaic Period," Dr. Laufer points out that until the termination of the Chou dynasty, in the middle of the third century B.C., armor was made exclusively of hide, and that iron armor and helmets were unknown until later. Several pages are devoted to a study of the nature of this armor, and most interesting comparisons are made with hide armor occurring in other culture areas, and particularly North America. The writer also shows that rhinoceros hide by no means went out of use with the introduction of metal armor, but that on the contrary it persisted as late as the T'ang period (A.D. 618-907). He then describes the two types of hide armor, the one (*kia*) a cuirass made in the form of a coat, the other (*kiai*) consisting of leather scales arranged like those of a fish. This most interesting chapter concludes by pointing out the striking coincidences between the development of defensive armor in the archaic epoch of China and that found in other ancient culture groups of Asia as well as in some primitive societies of the present.

The third chapter, "Defensive Armor of the Han Period," deals with the introduction of metal armor in China and the striking development in military organization which accompanied it. The congeries of loosely federated states which formed the China of the archaic period had been consolidated by the short-lived but exceedingly energetic dynasty of the Ts'in into a true centralized empire. This passed, at the very close of the third century B.C., under the dominance of the great house of Han. Marked advances now took place along all lines of culture, and both the political boundaries and the intellectual horizons of the Chinese people underwent a very remarkable expansion. In the field of warfare, Dr. Laufer points out, the old bow was superseded by the much more powerful crossbow, possibly adopted from the non-Chinese aboriginal tribes in the regions south of the Yangtse. At the same time the old bronze sword gave way to one of cast iron traceable to Siberia, while the chariot force which had formed the most important part of the armies of former times was replaced by regular cavalry.

Unfortunately the sculptured reliefs of the latter Han period, which give us such extraordinarily vivid and varied representations of the life of the time, reveal little regarding the defensive armor.

After a discussion of the shields of the Han warriors, and a reference to the life of the frontier guards who protected the northwestern border of the empire against marauding nomads, the author goes on to speak of the way in which metal armor first came into use, and the causes for its adoption. The probability is shown that it was copper which was first utilized, iron replacing it only during the first two centuries of our era (the latter half of the Han period). The author then points out what so many have failed to grasp, or at least to emphasize adequately—the great historical connections linking all Asia in matters of military art. This point is so important, and exemplifies so well Dr. Laufer's point of view in all his work, that his exact words deserve quoting. He says,

No human invention or activity can be properly understood if viewed merely as an isolated phenomenon, with utter disregard of the causal factors to which it is inextricably chained. Every cultural idea bears its distinct relation to a series of others, and this reciprocity and interdependence of phenomena must be visualized in determining its historical position.

Dr. Laufer then goes on to show how the Persians, some time after their invasions of Greece, developed a true cavalry in the modern sense, utilizing shock tactics instead of distant skirmishing. The advantages and weaknesses of the new system are pointed out, as is the fact of its adoption by the Huns about the close of the third century B.C., just at the time, it will be recalled, when China passed under the sway of the powerful Han dynasty. Finally, the various stages are traced by which the Chinese themselves, out of the necessities of their secular strife with marauding neighbors, developed a body of true cavalry in emulation of their foes. The whole chapter affords a most interesting picture of certain aspects of the culture of the Chinese at a period when they had for the first time come in direct and conscious contact with the great civilized world of the west.

One hesitates to differ, even in minor points, with one who has so thoroughly mastered his subject as has Dr. Laufer. There is, however, a suggestion, early in this chapter (p. 201), which seems not quite convincing, although the point would not be worth dwelling upon did it not seem to disclose the existence of a certain convention among the artists of that day. Dr. Laufer remarks that many of the soldiers represented on the Han reliefs carry their shields in their right hands and their swords in their left, and suggests that this was done in order to

rest themselves while fighting, by changing hands from time to time. Ambidexterity of this sort has certainly been known in the past; but its occurrence has invariably been so rare as to call for special mention. A careful study of the Han monuments suggests another explanation. In general, in these reliefs, movement seems to be from left to right; and when this direction is reversed, the attitudes of the personages seem also to be reversed. This is exactly what occurs, for example, in a relief (described by Dr. Laufer on p. 228) showing a battle with the Huns. Here in every case the archers advancing from the right hold the bow in the right hand and draw the arrow with the other, while their opponents, coming from the other direction, handle their bows in the normal manner. There can of course be even less question of changing hands with the bow than with the sword. This proposition appears to hold good for all the Han reliefs known to the present reviewer. Hence it would appear that this method of representation was due either to a feeling for symmetry, or else, perhaps more probably, to a desire to show the action of both hands; and the latter could not of course be accomplished if the arm held closest to the body were the one on the side away from the spectator.

The fourth chapter, devoted to a "History of Chain Mail and Ring Mail" begins with a definition of the two types; here, as always, Dr. Laufer's terminology is precise, logical, and consistent. The origin of chain mail is shown to have been in all probability in ancient Iran, appearing first during the Sassanian period. The evidence is then given for its introduction in China, where it seems first to have been made during the T'ang period (A.D. 618-907), from models derived from Samarcand. Ring mail, says Dr. Laufer, has never been much employed by the Chinese, but is ascribed by them to the Tibetans, who, as is known, had early relations with the Persians. The Tibetan sword and helmet, of Indo-Persian type, indicate the existence of this contact also.

Chapter v is a discussion of the "Problem of Plate Armor." This type is carefully differentiated from scale armor on the one hand and from sheet armor on the other, and is defined as consisting of flat rectangular laminae mutually lashed together, instead of being attached to a backing of leather or fabric, as is the case with scale armor. A generous tribute is paid to the work of Ratzel and Hough in investigating the distribution of plate armor in northeastern Asia and northwestern America, but it is shown that the conclusion arrived at by these investigators that Japan was the center of distribution of plate armor is untenable. The statement, however (p. 264), that there was no metal armor in

Japan prior to the end of the eighth century A.D., seems somewhat sweeping, although backed by the very great authority of Bashford Dean. At all events iron armor seems to have been associated in some instances with the dolmen type of burial, which tended to disappear after the introduction of Buddhism in the sixth century, and the discovery of blacksmiths' pincers of iron in deposits of that period would suggest that not all the metal objects found were importations from the continent. The point seems at least to call for further elucidation.

In the latter part of the chapter Dr. Laufer traces the history of plate armor during the T'ang period as illustrated by clay figures and carvings on stone. It is then followed through the Sung and Mongol periods, and the fact is pointed out that no fundamental change in plate armor has been made since the Mongol dynasty (A.D. 1280-1368), such alterations as have taken place pertaining only to style and ornamentation. A description follows of individual suits of recent date, and the chapter closes with a reference to the complexity of the technique of plate armor and the probability that a historical coherence exists between its various manifestations.

Chapter VI, upon "Defensive Armor of the T'ang Period," opens with a summary of the development of armor up to and including the T'ang epoch. Among the types mentioned is the curious paper armor which was then devised. The bulk of the chapter, a comparatively short one, is devoted to a discussion of the armor shown on certain clay figures of type originating in the Givaitic worship of India and forming an unbroken series from early zoomorphic forms of Yama, God of Death, to figures of knights or champions of purely human character, without mythological connotations. It is pointed out that this type of image also occurs in Turkestan, and that therefore the armor which it wears, consisting essentially of metal plastron and dossière, is not Chinese in origin, but has some undefined relation to the sheet armor of the west. The chapter is brought to a close with a discussion of the so-called "lion armor" of the T'ang period, its probable nature, and the Indian-Buddhistic influence which it displays.

The closing chapter of the book, "Horse Armor and Clay Figures of Horses," gives us a historical résumé of horse armor, its Iranian provenance, and an account of the clay figures of horses and their riders from the provinces of Shen-si and Ho-nan, including a discussion of individual pieces and their significance.

Speaking of the work in its more mechanical aspects, there is very little fault to be found with it. Dr. Laufer's arrangement of his subject

matter is logical and easy to follow, while his language is clear and makes pleasant reading. It seems, however, as though some of the matter dealt with in the footnotes might have been incorporated in the text with a distinct gain in the continuity of the thought. While the notes give an enormous amount of historical and other detail, all of great interest and having a direct bearing upon the question under discussion in the text, there is nevertheless a certain amount of distraction in referring to them so constantly. Also it would seem to have been better to have used the Chinese character along with the word transliterated, instead of merely referring to it by its number in Giles. The latter work is not always at hand, especially when one is traveling in the interior of China, and not the least of the many merits of Dr. Laufer's writings is their very great usefulness in field work.

The illustrations in the book are excellent, particularly the plates, which are carefully chosen and well-executed and illustrate more adequately than is often the case the subject matter of the text. The proof reading has also been exceptionally well done, and only one or two small errors are to be noted. In the reference on p. 192, note 3, to Giles' *Biographical Dictionary*, p. 242 should be 212; while in that, p. 154, note, to Bushell, *Chinese Art*, vol. I, p. 119 should be 111.

On the opening page of this work Dr. Laufer says, "The second part of this publication will deal with the history of clay figures, the practice of interring them, the religious significance underlying the various types, and the culture phase of the nation from which they have emanated." It is to be hoped that this promised second part will not long be withheld.

C. W. BISHOP

OCEANIA.

The Mythology of All Races. Vol. IX: *Oceania*. ROLAND B. DIXON. Marshall Jones Co.: Boston, 1916. Pp. xv, 364, 24 pls., 3 figs., map.

Professor Dixon's volume is a scholarly contribution that must prove enlightening to the general reader interested in myth and will be of real service to the ethnologist who wishes to get his bearings amidst the chaos of Oceanian literature. Under each of the headings of Polynesia, Melanesia, Indonesia, Micronesia, and Australia, there is a chapter on Myths of Origins and the Deluge, and another devoted to Miscellaneous Tales; where the material gives warrant an additional chapter is added, and a Summary closes each section. Naturally it is only possible to refer to a few points of interest within the limits of a review.